

## IN INDIA CHILDREN JUST HAVE TO DIE

**Missionaries Who Preach  
Plough Gospel Are Re-  
alizing Results.**

The World Outlook, a missionary publication, in a recent issue contained the following account of conditions in India which ought to prove particularly interesting in this land of plenty:

Out in Allahabad I used to know a little Hindu girl—one of those sixteen-year-old mothers. What particularly attracted my attention to her was her happiness. She sang as she worked on the farm, sang as she played with her little son.

After a time I went away into one of the native states, and when I saw the girl, on my return, she was sad. "What is the matter?" I asked. "Oh, Sahib, he is dead," she moaned.

"Who, your son?"

"Yes, Sahib, he died."

"But why didn't you bring him to the Memasahib when he got sick?" I asked, knowing my wife's talent in caring for sick babies.

"Oh, he wasn't sick."

I stared at her, mystified, and in a moment she explained:

"You see, Sahib, I couldn't nurse him any more. And I couldn't buy milk for him. So there was nothing to do. He had to die."

He was only one of the thousands of Indian babies who "have to die."

One day last fall some of the women of our mission saw another. They met the funeral procession of a woman, and right behind the bier someone was carrying a baby.

"What are you going to do with the baby?" one of the women asked.

"You see, there is no one to care for it any more, so we are taking it to the river with its mother."

The poverty which caused the death of these children is the curse of India. Because of the ignorance of the farmer, the production per man and per acre is less in India than anywhere else on earth, and one-third of the people go from the cradle to the grave without ever having enough to eat.

I have watched the native farmers around Allahabad. In the morning when they go to work they dip a handful of raw millet in water and put it inside their turbans. The moisture and the heat softens the grain a little bit, and this forms their lunch.

"If we only had enough of this to eat," they say, as they munch, "we should be satisfied."

Others—whole castes of others—are even worse off. There are tribes where a dead dog means a good dinner and for whom a horse which has

died of disease is a family feast.

Ignorance and superstition are the natural accompaniments of such poverty. The people are preyed upon from every side by fear—fear of landlords, fear of hunger, fear of epidemics.

The ordinary conversation of the people is filthy in all its implications. And the children have no incentive to self betterment because they are reared by mothers whose minds are black.

And much of it is because the average native wage is about five cents a day.

To these people Christianity comes with the message:

"We have come to seek and to save such as you."

When I first suggested that some of the salvation might be by way of agriculture there was much shaking of heads.

"You can't do anything to improve the farming," people said; "the mass of the farmers is too great."

"You have to take India as you find it," is a favorite alibi among people who are afraid to tackle hoary customs.

Of course, you have to take India as you find it; you can't take it any other way; but God help the government or the missionary who leave it that way.

So I began preaching the plow gospel, and already I am seeing results. Christian boys, who might have earned six dollars a month as school teachers, or who, if they were lucky, might have got railroad jobs at eight or nine dollars, are making from twenty to fifty dollars a month as farmers or far demonstrators.

"But you are making rice Christians," some people say, and think they have damned the whole business.

### Sweetest Tones.

The sweetest voice is not in the orchestra, but in the human voice when it speaks from its instant life tones of tenderness, truth and courage.—R. W. Emerson.

### Divinity in Friendship.

The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?—Henry D. Thoreau.

### TODAY'S BEAUTY TALK

"What beautiful hair that Miss Barnes has! And so thick and lustrous now. She says it's all due to Parisian Sage, the hair invigorator Fairmont Pharmacy sells on guarantee.—Adv.

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## RUBBER COMPANY FOUNDS UNIVERSITY

**One Hundred and Seventeen  
College Professors are  
on the Faculty.**

AKRON, Ohio, April 16.—Goodyear

Hall, the new two and a half million dollar recreational institution and industrial university of the Goodyear

Tire and Rubber Company, will be formally dedicated on Saturday,

April 17. It is said to be one of the most pretentious buildings ever erected by a concern solely for the welfare of its employees.

The principal feature of the new building is the establishment of Goodyear's Industrial University. With an already has an enrollment of 4,700.

The university has 65 class rooms, four large laboratories and large assembly and lecture rooms. All forms of study are embraced in the curriculum from elementary grade school classes and Americanization classes for the foreign-born to standardized collegiate post graduate courses for those desiring to round out incomplete college careers. A. C. Horrocks of Cleveland is dean of the University.

Two of the leading faculty members are Dr. John A. Custer of Lawrence College Wisconsin and Professor W. Technology at Pittsburgh. The 600 classes arranged to accommodate employees from all three daily eight hour shifts are open to bona fide employees without tuition charges.

The Hall also includes a large auditorium a gymnasium which ranks in size and completeness of equipment with the greatest indoor athletic stadium of the country a cafeteria to feed 5,000 daily, 12 bowling alleys, six rifle ranges, dormitory rooms and locker rooms.

The company's entire educational and recreational program is calculated to carry out its idea of fostering the spiritual and intellectual as well as the material, and if making its employees men and women of independent thought.

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